

# ASHHURST, Mayor.

Martis xvij. die Aprilis 1694.  
Anno Regis & Reginae Willi-  
elmi & Mariae, Angl. &c.

Sexto.

THIS Court doth desire the  
Right Reverend Father in  
God, RICHARD Lord Bi-  
shop of Bath and Wells, to Print his  
Sermon preached before the Lord  
Mayor, Aldermen, and Governors of  
the several Hospitals of this City,  
at the Parish-Church of St. Brides,  
on Monday in Easter-Week last.

Goodfellow.

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11

A  
SERMON  
UPON

The Resurrection,

Preached before the

RIGHT HONOURABLE

THE

Lord Mayor,

AND

Court of ALDERMEN,

AT

St. BRIDE's CHURCH,

ON

MONDAY in Easter-Week, April 9. 1694.

By RICHARD; Lord Bishop of Bath and Wells.

LONDON,

Printed by J. H. for William Rogers, at the Sun  
against St. Dunstan's Church in Fleetstreet, 1694.

# КОМЯГ

КОМЯГ

СДЕЛКИ

ПЕЧАТЬ ПОДАРОК

RIGHT HONOURABLE

СЕНТ

ЛОНДОН МАЙОР

СЕНТ АПРЕЛЬ ДЕБРИДЖ



## I PET. I. 3.

*Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.*

**I**f in this life onely we have hope in Christ, <sup>1 Cor. xv. 19.</sup> we are of all Men most miserable, says St. Paul. This World cannot satisfie us, for it bears no proportion to our capacities and desires. It sometimes bears hard upon us, but never gives us perfect ease. Were there no life beyond this, the present life would be of little moment, always, and sometimes a great burden. 'Tis the hope of better things that makes it tolerable, and its reference to a better life that gives it a price and value. The hope of some good hereafter supports us under our present Evils; This enables us against the fear of Death and the Grave. Our portion of things were sad, were our Hope no greater than our Possessions. But, *Blessed be the God, &c.*

The Words are *Eucharistical*, and we are all greatly concerned in the Blessing here mentioned. And without farther Preface, I shall consider,

- I. The Blessing bestowed on us: *We are begotten again to a lively hope.*
- II. The Author and first Cause of it: *The God and Father of our Lord Jesus Christ.*
- III. The Motive which induced him to bestow this Blessing; *viz. His abundant Mercy.*
- IV. The Means by which we are begotten to this Hope; *viz. By the Resurrection of Jesus Christ from the dead.*

I. The Blessing bestowed on us: *We are begotten again to a lively hope; εἰς ιδιαίτερην ζωήν, to the hope of life, as another Greek Copy hath it. And that not a mortal life, but, as it follows, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, (v. 4.)* This calls for the greatest praise: *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.* Nothing calls for so much praise as the provision God hath made for us in a future state. This is our comfort under our present troubles: *Let not your heart be troubled.... I go to prepare a place*

Eph. i. 3.

Joh.

xiv. 1,2.

place for you. We have cause to bless God that we live, and for the comforts of life, much more for the hopes of a better. Here every one of us may say as David did : *O Lord God, and what is mine house, that thou hast brought me hitherto, and yet this was a small thing in thine eyes, O God ; for thou hast also spoken of thy servant's house, for a great while to come.*

How unspeakable a Blessing is this ? God made us happy at first, and placed us on high : We defaced His Image, rebelled against Him, and made our selves miserable. He hath restored us again, and again begotten us to the hope of eternal life. Well may we cry out with the Apostle, *Blessed be the God, &c.* We had better never to have been, than to be without this hope.

What follows enhances the Blessing ; 'Tis *an inheritance, incorruptible, &c.* A life of Glory and Immortality, that shall never be ruffled with Sorrow, fullied with Sin, or invaded by Death : No Sicknes shall make it painfull, no Sorrow uneasie, no Violence shall put an end to it. We are fond of this life, and think nothing too much to preserve it : And yet what is it ? 'Tis *spes & formido futuri.* Divided between hope and fear, precarious, uncertain and uneasie. And in the

midst of life we are in death. But then we shall live, and live for ever; And tears and pain shall be no more.

Our Lord hath abolished death, and *brought* <sup>2 Tim. i. 10.</sup> *life and immortality to light.* But you will say, Was not eternal life known to the *Jews*? If it were, how are we said to be begotten to the hope of it by the Resurrection of Jesus Christ? I answer,

1. Though it were known to the Faithfull under the Old Testament, yet it was no part of the express Pact or Covenant on God's part. Outward felicity was expressly promised to their Obedience of the Law of *Moses*, but there was not that express promise of eternal life. *Jesus is the Mediator of a better Covenant, which was established upon better promises:* The Law made nothing perfect, but the bringing in of a better hope did. But this is the express promise of the Gospel.

*Heb. viii. 6.*  
*vii. 19.*

*Rom. ii. 7.*  
*John iii. 16.*

2. The *Gentiles* receive the notice and promise of eternal life by the Gospel. They had no hopes of it before that could assure them: They were as *without Christ*, so *without hope*, and *without God in the world*. So that to us Life and Immortality is brought to light through the Gospel, and we are begotten to this hope of life by

by the Resurrection of Jesus Christ from the dead.

3. What-ever knowledge the devout Jews had, it is now openly revealed: *'Twas not known to the sons of men, as it is now revealed,* that I may use St. Paul's phrase. There were shadows of Heaven and heavenly things under the Law: The Land of Canaan was a Type of it. "Their High-Priest went into the Holy of Holies once a year; the Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while the first Tabernacle was yet standing, which was a figure for the time then present.

4. The hope of Eternal life is much cherished by the Gospel. Under the Law were offered both Gifts and Sacrifices that could not make him that did the service perfect, as pertaining to the Conscience, which stood onely in Meats and Drinks, and divers Washings and Carnal Ordinances imposed upon them untill the time of Reformation: For that Law made nothing perfect. Those Services did not advance Men toward Heaven: They were obliged to variety of Sacrifices, of Meats and Drinks, to Journeys to Jerusalem, and various Rituals there: They offered Bloud and Incense, and were under Laws as to their

Heb. ix. 9, 10.  
vii. 19.

their *Tillage* and *Husbandry*, their *Marriages* and *Inheritances*, their *Garb* and *Cloathing*: They were obliged to obey, but that Obedience increased not the Divine Life; nor did it advance them toward Heaven and Immortality.

'Tis otherwise under the Gospel. Our hope of Heaven is cherished here. The promise of it is inserted in this Covenant. The Condition on our part is expressed; That we be pure in heart, and poor in spirit; Our very Work disposeth us for this glorious Reward; Our Repentance and our Prayers; Our Hearing and Reading, and Receiving the Holy Sacrament, set us nearer to this blessed state; Our Religion, and all the Exercises of it, form us for Heaven; It abstracts us from worldly hopes and dependencies, and puts us upon aspiring after better things; Our Work is Spiritual, and so is our Reward; Our Holy Religion puts us upon Purity, and raises our Mind towards the Glories that are Spiritual and Eternal.

What cause have we to bless God for this good hope? The *Angels* that fell were passed by and referred to the sad portion of things due to them; The *Jews* had but faint hopes, the *Gentiles* had no hope. How many in the World still continue in the Lot of *Infidels*? How many that have

not

not yet heard of this Hope ; and how many miserable Souls that have out-lived it ? We are alive this day, and enjoy a lively hope also. What cause have we to say, *Blessed be the God and Father of our Lord Jesus Christ, &c.* We are past feeling, if we want a sense of so unspeakable a Blessing. God hath given up his Son to Death, that we might not die ; raised him to Life, that we might be assured of Life-eternal ; Gives us his Body and Bloud as a pledge of our Resurrection, and to nourish us up to Eternal life. What shall we render to Him ? 'Tis meet we should call up all our Powers to bless and praise Him.

But then let us consider, 'tis the *hope* of life we have, not the *possession*. Let us not therefore be careless and negligent, but improve this great Talent. St. John directs us ; *Every man that hath* <sup>1 John iii. 3.</sup> *this hope in him, purifieth himself as he is pure.* It well becomes us to cherish and increase this Hope, which is the most valuable Treasure that belongs to us. 'Tis too great and precious a Treasure to be squandered away. 'Tis by this *we are saved* : <sup>Rom. viii. 24.</sup> *By this we are sustained* ; and what-ever we suffer, we rejoice in the *Hope* of the glory of God. We can want nothing greatly, whiles our Hope of Heaven increaseth ; and nothing can do us good; if that languish and decay. We had bet-  
ter

ter never to have had this Hope, than to forfeit it. If we do, the Infidels will at the Day of Accounts be in a better condition than we! None will be so miserable as they who might have been happy. I consider,

II. The Author and first Cause of this Blessing: *The God and Father of our Lord Jesus Christ.* Our Hope is from Him from whom we have our breath and being. 'Twas no more in our power to restore our selves to this Hope, than to cause our own Being. All our Hope and Help is from God, our misery and folly from our selves. But why the *God and Father of our Lord Jesus Christ?* Why must this be the style now? Might not the God of Abraham, Isaac and Jacob, the God that made the World, and brought Israel out of Egypt? might not this style have done as well? Why is He to be Blessed as the God and Father of Jesus Christ?

The answer is this; viz. That we may both understand and consider to whom this great Blessing belongs; viz. Not to Jews and Infidels, but to Christians; And also on whose account we receive this Hope of life, viz. on that of Jesus Christ. This Hope belongs to the Faithfull, and 'twas purchased by the Blood of Jesus. This way the Blessing

Blessing comes to us. *Jesus* is the *Way*, the onely Mediator between God and us. All our Mer- cies are owing to the Bounty of God, and Me- rits of *Jesus*. To God we address in the Name of *Jesus*, in his Merit and Mediation all our Faith and Hope is founded. I proceed to,

### III. The Motive, which induced God to be- stow this Blessing; *viz.* *His abundant Mercy.*

There could be nothing else but this that pre- vailed. Our Being, and being what we are, and all the good we enjoy is owing alone to the Mercy of God. When we were not, we could not move him to send us into being: All this is Mercy, but our hope of Heaven is abun- dant Mercy: To this Hope we are begotten, not onely without any Motive in us, but not- withstanding our demerits.

This hope of life to which we are begotten again is an unspeakable Mercy. 'Tis so in it self, and it comes from God to us with all the En- dearments imaginable. 'Tis on our part un- deserved, 'twas unsought, we were Enemies; We deserved not a Temporal, God bestows Eternal life.

The Blessings of our Religion are very sur- prizing: May they always affect our Hearts! The

Scriptures mention them in terms that are Emphatical and great: This Mercy of God is called here *Abundant Mercy*: St. Paul elsewhere calls it

Eph. ii. 7. *τιμησιν απελατη την γοινιαν*; i. e. *The exceeding riches of grace*: And the love of Christ, a

ch. iii. 19. *love that passeth knowledge*. He tells us that God

ch. ii. 4. is rich in *Mercy*; and the Mercy he shews in

Eph. iii. 8. Christ is called the *unsearchable riches of Christ*.

2 Cor. ix. 15. His Gift is called *unspeakable*: And he is said to Rom. v. 8. *commend his love to us*; and so to have loved the

World; but how is not said: That Love hath no parallel, nothing fit for an ~~αντίδοτον~~, or to compare with it. Here's a Miracle of Mercy. Hea-

ven stoops to mortal and sinfull Man. God, who needs us not, seeks after us. He who is

offended, seeks to be reconciled. Man commits the fault, God finds an atonement. Man ruines

himself, God contrives his recovery. All this while God has no design but what speaks pity to us. His Being and Happiness are secure,

though we had never been, or had been miserable. Here's nothing to move God but His com-

passion, and our misery. *αριστολος εστιν θεοντι*  
Great indeed was our misery: Our Natures were corrupted, and humane Race fell from one excess to another. Miserable was the case of mankind before the Christian Doctrine was received.

## upon the Resurrection.

11

ceived. St. Paul describes it: *We our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, Tit. iii. 3. hatefull and hating one another.* Great was the darkness that over-spread the Earth; great the disorders and wickedness that had spotted and sullied it. Man was turned Rebel to his God, and stood at a great Remove from the Author of his Being, and Him that could only make him Happy. How little was there of the Divine Image left! How far was Man from that rectitude in which he was first made! The Devil had set up his Kingdom among men; They were his Slaves now, not the Servants of God. St. Paul tells what brought us out of this condition: *But after that the kindness, and love of God our Saviour toward Man appeared; not by works of rigbleousness which we have done, but, according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.*

v. 4, 5, 6.

Here's nothing to be seen but what is from God; He hath done these great things for us: And his own abundant Mercy hath induced him thereto. I proceed to consider,

IV. The Means by which we are begotten again to this lively Hope ; *viz.* By the Resurrection of Jesus Christ from the dead.

Two Things I shall speak to before I conclude.

First, I shall shew how the Resurrection of Jesus Christ from the Dead does contribute to beget in us a lively hope, or an hope of Eternal life.

Secondly, I shall make some Use and Application.

To these I premise, that the Death of Jesus, considered alone, would have been far from affording us any Comfort or Hope, had it not been followed by his Resurrection from the Dead ; Our Hope would have been buried with him, and we should have had no cause to believe him to be the *Messias* and Saviour of mankind. The Disciples which went to *Emmaus* seemed to have little hope remaining when their Lord was crucified : *We trusted* (say they) *that it had been He that should have redeemed Israel.* Their Hope and their Lord seemed to expire together. We had been left without Hope, had not our Lord arisen.

sen out of the Grave. The *Jews* themselves (those bitter Enemies of Christianity) do not deny that he died, but that he rose from the dead. They contrived and accomplished his Death, but did what-ever they could first to hinder his Resurrection, and then to obstruct the spreading of it. His Death was a great objection to his Followers; they thence doubted whether he were their Redeemer or not. Our Lord knew it would be thus with them: And therefore that they might not be long in suspense, he hastened his Resurrection as much as might be, that his Followers might not be long in suspense. On the third day; as He had predicted, he was to rise. And as he died in the Evening of the first of these three days, so he rises early in the Morning of the third. But as his Death did diminish their Hope, so his Resurrection did revive it.

I proceed to shew how the Resurrection of *Jesus Christ* from the Dead, gives us a lively Hope of Eternal life. And that it does,

1. As it gives us a great assurance of the Truth of our Saviour's Doctrine; That he was the Christ, the Son of God, and that his Doctrine was Divine. A greater confirmation could not reasonably be desired than that of his Resurrection. His raising

Rom. i. 4.

raising others was a good proof that he was the Son of God, and therefore his raising himself must be an unexceptionable one. *He was declared to be the Son of God with power, according to the spirit of holiness,* *εἰς ἀναστάσιν μαρτύριον.* By the Resurrection from the dead. This was the utmost Evidence that could be desired. This was the pretence of that Impostor which Maimonides tells us of, that pretended he was the fore-runner of the *Messias*; that if he were killed, he would rise from the dead. The Arabian King took him at his word, and beheaded the Impostor; but from that time we have heard nothing of his Resurrection: But our Saviour fore-told his Resurrection, and by rising again made it appear that he was a true Prophet, and confirmed his whole Doctrine, and therein the Article of Everlasting life.

2. As by his Resurrection he hath given us an assurance of our discharge from Sin, and so has opened the Kingdom of Heaven to all Believers. Had not We been Sinners, Christ had never died; had He been one, he had never risen from the dead. As his Death speaks us debtors, so his Resurrection speaks our discharge. *He was delivered for our offences, and raised again for our justification.* He was our Surety, and in that he was

Rom. iv. 25. *not*

not detained among the dead, we are assured that our debt is paid. By his Death he purchased our redemption from the sting of Death; and by his Resurrection assured us of Eternal life. The Apostles argument is strong, and full of comfort besides: Says he, *If when we were enemies, we were reconciled to God by the Death of his Son; much more being reconciled, we shall be saved by his Life.* He paid Rom. viii. 10. the price when he died, but his Resurrection assures us that the price was accepted. And now, *Who is he that condemneth? It is Christ that died, yea rather that is risen again,* (Rom. viii. 34.)

3. As the Resurrection of Jesus does infers ours. And this it does: *If there be no Resurrection of the dead, then is Christ not risen.* But now is Christ risen from the dead, and become Cor. xv. the first-fruits of them that slept. As the first-fruits under Moses hallowed all the rest, so Christ's Resurrection infers ours. *If the first-fruits be holy, the lump is also holy.* For the better understanding this expression, 'twill be worth our while to reflect on the Law of Moses. The Jews were commanded when they reaped their Harvest to bring a sheaf of the first-fruits thereof to the Priest: And he shall wave the sheaf before the Lord to be accepted Levit. xxii. 9. for you: *On the morrow after the Sabbath the Priest* 10, 11. *shall*

shall wave it. When this Sheaf was waved, a Burnt-offering was also offered ; nor might they eat Bread, parched Corn, or green Ears, till they had brought an Offering unto God. When this Oblation was made, all the Lump was hallowed, and the Offering of this was in *lieu* of all the rest. Our Saviour rose from the dead at that time when the first-fruits was wont to be presented. 'Twas likewise on the *morrow after the Sabbath* that he rose : And as the Sheaf had relation to the whole Encrease, so the Resurrection of Jesus implies that of his Members. Thus are we begotten to a lively Hope by the Resurrection of Jesus Christ. The Resurrection of Christ inferrs ours,

(1.) As by his Resurrection he hath obtained a dominion over the dead as well as living :  
" To this end Christ both died, rose again, and  
" revived, that He might be Lord both of the  
" dead and living, (Rom. xiv. 9.) Christ's Res-  
surrection is a certain sign of his Dominion.  
" He hath appointed a day in which he will  
" judge the World in Righteousness by that man  
" whom he hath ordained ; whereof he hath gi-  
" ven assurance unto all men, in that he hath  
" raised him from the dead, (Acts xvij. 31.)

(2.) As

( 2.) As He is constituted Judge of quick and dead: " As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will: For the Father judgeth no man, Joh. v. 21,22: but hath committed all Judgment to the Son. If the Judge be risen, they must rise who are to be judged.

( 3.) As He is our Head. And if the Head be risen, the Members shall not stay behind. *He is Col. i. 18. the head of the body the Church. As in Adam all die, 1 Cor. xv. 22. even so in Christ shall all be made alive.* Our Lord is our Head, and in Him is our Nature exalted and raised up: And as he partakes of our Flesh, so do we of his Spirit, and have a pledge and argument on each side of our Resurrection. " If the spirit of Him who raised up Jesus from the dead dwell in you; He that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you, (Rom. viii. 11.) We receive great assurance of our Resurrection; Christ hath left us (says Tertullian) *Arrabonem Spiritus*, the Earnest of the Spirit; and he hath taken from us *Arrabonem Carnis*, the Earnest of the Flesh, and carried with him into Heaven, *Pignus totius summae illic quandoque redigende*; Part of our humane Nature, a pledge that inferrs the Resurrection of the rest. The

Holy Sacrement we receive ( if we receive as we should ), is a token of our Resurrection. " Who " so eateth my flesh, and drinketh my blood, " hath Eternal life, and I will raise him up at the " last day, ( Job. vj. 54. )

I shall now make some Application of what hath been said last.

1. Hence we may be comforted against the fear of Death. Our Lord hath disarm'd it, and now we can discern Life and Immortality beyond it. We can look into our Graves with comfort, for Christ is risen, and we shall therefore rise. We may say with Triumph, " O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law : But thanks be to God, who giveth us the victory, through our Lord Jesus Christ, ( 1 Cor. xv. 55. ) We now justly hope for an Heavenly Building, instead of an Earthly Tabernacle : Instead of these vile Bodies, we hope for glorious ones. We can safely commit these to the Dust ; what we sow in dis-honour, will rise in glory. *Expectandum etiam corporis ver est.* Our Hope is firm, and will never leave us ashamed.

2. Let us in the mean time, as becomes such as have a well-grounded Hope, walk in newness of

of life. " That like as Christ was raised from  
" the dead by the glory of the Father, even so  
" we also should walk in newness of life, (Rom.  
vj. 4.) If Christ be risen, let us rise with him;  
let us no longer dwell in the Regions of Death;  
no longer be addicted to Earth and Earthly  
things: " If ye be risen with Christ, seek the  
" things which are above, (Col. iij. 1.) You will  
rise and receive according to your doings. Be  
carefull then that ye continue in well-doing, that  
your Resurrection may not prove your Return  
to misery. How will those Hands tremble that  
now minister to Violence! and that Tongue fal-  
ter that now speaks perverse things? And those  
Eyes consume, which behold Vanity? What will  
support the Feet that have pursued innocent  
blood? You shall rise to Life or Death; your  
Lord will be your Advocate or Accuser. Defile  
not then that Nature which he hath raised and pla-  
ced in Heaven. Say not, Let's eat and drink, to  
morrow we die: Man that dies shall live again,  
and ought therefore to wait with care and patience  
in well-doing till his Change comes. " There-  
" fore, my beloved Brethren, be ye stedfast, un-  
" moveable, always abounding in the work of  
" the Lord, forasmuch as ye know that your la-  
" bour is not in vain in the Lord.

*A True Report, &c.*

**H**aving read this *True Report*, I must crave leave to add a few words with relation to it: I say a few words; for I need not use many to those who believe it to be true: For it speaks for it self without being beholden to an Advocate or an Orator.

Here are laid before you great and real Objects of Charity and Compassion: Here's enough to move you, if any thing can be enough: And if Men of large Estates cannot be gained upon in these cases, it is because they have narrow Souls.

The Case of *Orphans* presents first. They beg your Compassion as destitute of their Parents, upon whom God and Nature had laid the Care of them. They have none to take care of them left, but God and You, who are God's *Stewards*; They flee to you as Fathers, and beseech your help by all the Bowels of an Earthly Father, and by the Mercies of your and their *Heavenly Father*.

The

The Case of the Sick and Maimed offers next. They beg that you would be *Eyes to the Blind*, and *Feet to the Lame*; That you would deliver the Poor that cries, and him that hath none to help him: That the Blessing of him that is ready to perish may come upon you, and that you would cause the Widows heart to sing for joy. Here are miserable Objects before your Eyes, and such as are in no capacity to help themselves.

But there is another sort of persons still, I mean the *Lunatic* and *Distracted*. They are, in one sense, the most miserable of all others. They are bereft of their nobler part. Besides, they are miserable, and do not know it. They want your help, and yet make no address. They are not capable of calling for your help, though they want it greatly. You will meet with no importunities, with no applications from them. And yet nothing can be more compassionateable than the Condition of these poor Creatures is.

Here may we bestow our Wealth well and wisely. Nor can there be any thing more unexceptionable than these ways of Charity.

For the first, that of bringing up poor Orphans in Christ's Hospital to Religion and usefull Learning,

Learning, to Discipline and good Manners, to usefull Imployments, and Serviceableness both by Sea and Land; 'Twill be hard for Malice it self to except against it. This is so Blessed a Work, that nothing but want of Ability can excuse us from giving assistance to it: 'Tis a Charity not only to those who are admitted, and to their Families, but to the Common-wealth. In this Benefaction all the Ends of Charity are gained at once. We provide at once for Soul and Body; relieve the *Fatherleſs* and *Widow* together; provide for a *present* Subſtance, and for a *future*; for this *Age*, and for the *next*; We keep from *Starving*, and from *Slouth*; and bring those up to *Business*, who will preserve our Memory when we are in the *Duft*, and our Names will this way be preferable to that of *Sons* and *Daughters*.

But as this is a noble Charity, so we are sure it gains its End. To the Immortal Praise of this City be it spoken. Here's all good Management; The worthy *Governors* are not bare *Overſeers*, but great *Assistants* also: They do not only spend their *Time*, but their *Estates* this way: Their *Treasure*, as well as their *Hours*, are laid *out here*.

The

The Youth here are taught with singular care and accuracy; the Schools are exemplary to very many, but second to none. Here the Rudiments of Learning are exactly laid (I speak what I certainly know) and that Learning gained which is for the general Ends of Life.

They are fed as well as taught, and that too with great care and due plenty, with strict order and just proportions; with what is wholesome, and truly good. Here's no want of sufficient food and raiment, the *ra'itā* *is* *āsāqā*.

They are instructed in Religion, and taught to pray to, and to praise the Creator, the God and Father of our Lord Jesus Christ.

The Rich, that are wise, wou'd choose to have their Children both taught and fed, as these Children; and though they wou'd not choose the Livery, must needs approve the Discipline of this place. There may be many places better *endowed*, but none better *governed*; And, thanks be to God, we have seen the *fruits* of this good Discipline; And, I hope, shall see it more and more, as the young Plants grow up to maturity and imployment. An happy Nursery it is; and a good Presage we have from it, that God will, what-ever our grounds of fear may be, still preserve and bless this City for its most Exemplary

emplary Care of so many Fatherless Children.

I think 'twill be hard to shew any Stranger a more pleasing sight in this famous City than the Order and Discipline of this House, and the Exercises of those which it does contain. And after all the boasts of Charity in the *Roman Church*, 'twill be hard to find any there to vye with this; Perhaps I might have said nothing to be fit to come in competition.

For the *Noso-Comia*, or Hospitals for the Sick, the Maimed, and those helpless Creatures they contain, they are also worthy of the care of the Rich and Wealthy. These poor *Lazars* had need of all the compassion, and all the help we can afford them. The same may be said for *Bethlehem*, the Receptacle of poor Lunaticks.

And thus I have laid before you a way to employ your Charity; I have shewn you a good Fund, and one that is unexceptionable. I have little now to add, but to perswade you to the practice and exercise of your Charity. And I am of a perswasion, that I need not say much to that purpose. I know very well, that there are some Men ready to give; their great care is to give wisely and safely. 'Tis a just care; but the

the ways that have been offered and laid before you may discharge you from that care: Here are several ways, and now you cannot give a miss.

There is a Tribute due from us for the Divine Mercies, and especially the distinguishing Mercies of God. God hath preserved your Understandings and wiser Faculties; this calls for help to the *Lunatick*: He hath kept you from Maim, and Sickness; this pleads for the maimed and infirm. But for the Orphans, every thing can plead; their cry will reach all sorts of rich Men. If the wealthy have Children, they will not want the bowels of Fathers to incline them; And if they have none of their own, they will be more without excuse, if they refuse to help those who are destitute and helpless.

There is no want of Motives in this case. If we be good ourselves, we cannot refuse this Exhortation: And if we be great Sinners, we cannot take a wiser course, than by breaking off our Sins by Repentance, and our Iniquities by shewing Mercy to the Poor. There is nothing better for our selves, for others, for the publick, for our temporal, our eternal good, than this use of Wealth.

We may bestow our Wealth fainly here. No part will be so safe as that which we give to God. He hath promised to re-pay us. And He is faithfull that hath promised. His Mercy will be seasonable always; 'Twill be so at the Hour of Death, and at the Day of Judgment. We shall be fain of his Mercy, if we shew Mercy to the Poor.

This is no disputable Question, 'tis no contested Point I am pleading for; nothing that is controversted in the Schools. In such things we are warm enough, even where we are on the wrong side of the Question, and we are often uncertain that we are right. Here we are sure we are right when we give to God, and help forward the good and happiness of mankind.

This is pure Religion, and undefiled in the sight of God: Here's a Sacrifice with which he is well-pleased. This is an Imitation of God and our Blessed Saviour, a Recognition of our sense of God's Mercies, a great Act of Religion, and the way to the Glory that is above, and which does surpass what our Eye hath seen, &c. This course will bless and secure our remaining Wealth, lessen our Accounts, adorn our Holy Religion, and bring us Peace at the last.

Be kind to your selves, and make you friends of your unrighteous Mammon; Do good while you may, whilsts it is in your power; Encourage Piety and Vertue, and the Welfare of Mankind: And if you do this, and continue in well-doing, you shall ~~ever~~ long enter into joy unspeakable and full of glory: Which that you may all do, God of his infinite Mercy grant, &c.

F I N I S.

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